Volume XXIX.

REGISTERED NO. A. 1844.

NO. 1 Whole NO. 245.

THE VEDIC MAGAZINE

AND

GURUKUAL SAMACHAR.

PRINCIPAL FEATURES.

ISLAM ON THE CROSSROADS—
Pt. Chamupati. M. A.

SOURCES OF LAW IN MANUSMRITI.
Vasudeva Sharma

A DEBT TO DISCHARGE
Tara Chand Gupta

Full contents inside cover.

APRIL 1929.

DAYANANDABDA 104.

BAISHAKHA 1986 V.

EDITOR—Prof. RAMADEVA

Office—Gurukula Kangri.
P. O. GURUKULA.
Distt. BIJNOR (U. P.)

Inland Rs 5
Foreign 10 Shillings
Single Copy As. 8.

All remittances should be made to the Governor, Gurukula Kangri, Dist, Bijnor

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Printed by M. Gangaram Pathak and Published by B. Jitsingh,
at The Gurukula University Press, Kangri.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. XXIX NO. 1.	*APRIL. 1929.* *BAISAKH. 1986.* *Dayanandabda 105.*	WHOLE NO. 246. THIRD SERIES NO. 63.

ISLAM ON THE CROSSROADS

PT. CHAMUPATI. M. A.

SINCE the last European war there has been a marvellous awakening in some of what till lately were thought to be retrograde countries of the east. Turkey was itself a participator in the struggle. She came out successful. Kamal Pasha was her saviour, and he is justly hailed by Muslims in all lands as the Prophet of a new age. The secret of his success is his bold vision of the spiritual necessity of the Turk, which the centuries-old barriers of Islam would not let in any way be fulfilled. He began with the abolition of the *khilafat*, in

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whose wake went *khankas* and *parda* and polygamy. To the orthodox these are essentials of Islam, but Kamal Pasha dealt at one stroke a fatal blow to these essentials. On the day of inauguration of the new Turkish code, he declared unequivocally that the Quran was an antiquated book of laws, which did not suit the needs of the new age. The new Turkish code was thus framed in utter disregard, and in in some cases in open defiance, of the rules of the Quran. In the Treaty of Peace signed at Lausanne, July 24,1923, Turkey bound herself to respect the rights of non-Muslims, and to give religious liberty to all. The following articles in the treaty bearing on the subject we are considering, present a pleasant contrast to the previous award of Shar'a on thi point:—

Art 37. —Turkey undertakes that the stipulations contained in Articles 38 to 44 shall be recognized as fundamental laws , no regulation nor official action shall conflict or interfere with these stipulations, nor shall any law, regulation nor official action prevail among them.

Art 38. —The Turkish Government undertakes to assure full and complete protection of life and liberty to all inhabitants of Turkey without distinction of birth, nationality, language, race or religion. All inhabitants of Turkey shall be entitled to free exercise, whether in public or private, of any creed, religion or belief, the observance of which shall not be incompatible with public order and good morals. Non-moslem minorities will enjory full freedom of movement and of emigration, subject to the measures applied, on the whole or on part of the territory, to all Turkish nationals, and which may be taken by the Turkish Government for national defence, or for the maintenance of public order.

Art 39.—Turkish nationals belonging to non-moslem minorities will enjoy the same civil and political rights as Moslems. All the inhabitants of Turkey, without distinction of religion, shall be equal before the law. Differences of religion, creed or confession shall not prejudice any Turkish national in matters relating to the enjoyment of civil and political rights, as for instance admission to public employment, func-

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tion and honours, or the exercise of professions and industries. No restriction shall be imposed on the free use by any Turkish national of any language in private intercourse, in commerce, in religion, in the press, or in publications of any kind, at public meetings. Notwithstanding the existence of tho official language, adequate facilities shall be given to Turkish nationals of non-Turkish speech for the oral use of their own language before the courts.

The code adopted in Egypt is an imitation of the code of France. The following articles embodied in the constitution will be read with a sense of relief by all those who have even a cursory acquaintance with the former state of affairs in this Islam-ridden land :—

Art 3. —All Egyptians shall be equal before the law. They shall have equal enjoyment of civil and political rights and shall be equally liable for public charges and duties without any distinction of race, language or religion. They alone shall be eligible for civil, military and public office ; strangers shall only be eligible in exceptional cases to be defined by law.

Art 4. —The liberty of the individual shall be guaranteed.

Art 12. —There shall be absolute freedom of conscience.

Art 13. —The state shall, in conformity with established custom in Egypt, protect the free exercise of all religious beliefs, on condition that there shall be no violation of public order or morals.

Art 14. —Freedom of thought shall be guaranteed. Within the limits of the law all persons shall have the right to express freely their views by word, writing, pictures or otherwise.

The same spirit is reported to be at work in Persia. People are longing for liberty, and will in the near future achieve it. In India, too, the change that is coming over independent Islamic countries is bound to have its repercussions. The need for that change is here paramount, for in the friendly attitude of all Indian communities towards one another guaranteeing to every individual, no matter in what community born, the right of freedom of thought, speech and action,

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and to every community, the right of unrestricted propaganda, religious and cultural, lies the only prospect of the final emancipation of this country. Tyranny of any form and shape, privileges of any sort, enjoyed by one community at the expense of another, domination of any description exercised by one class of individuals over another, are a negation of the very idea of Swarajya. To get rid of the foreign yoke, you have first to break asunder the smaller yokes of exclusive pririleges of privileged castes and communities. Equal duties for all, equal rights for all, equal obligations and equal opportunities for all – this is to be the motto of free India. Every community has to be purged today of all those customs and conventions in vogue in it which militate against this spirit of equality. For the Indian Muslim the essential condition of progress in this direction is to look beyond the Quran, just as Musalmans in other countries are already looking beyond it. To the Indian this liberal insight is natural, as it is the primeval legacy of the Seers of the Vedas. In the Rigveda we read :—

None greater, none smaller, ye are brethren, who progress together.

Aye, we are all equal. Equality is our birth-right, – a right vouchsafed to us human children at the dawn of creation by the Omniscient Benificent Mother through the divine lullabies of the Veda. We have simply to reflect and the sweet soothing lays with which our inner nature is already familiar, become audible to the physical ears too, and we are immersed in the extacy of oneness, born of our immediate sensation as babes sucking at the breast of the same Loving Mother.

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THE PROBLEM OF SHUDDHI.

ROMESH CHANDRA BANERJEE. M. A.

SHUDDHI has now become a familiar thing with us. We read accounts of Shuddhi here and there, and as Hindus become delighted to think that we are regaining our lost ground very fast. But there are certain things in connection with Shuddhi which we should not overlook. Otherwise the whole fabric of Shuddhi will crumble to pieces.

When we read of the reports of Shuddhi in the papers we care to know only of the beginning of a process, the end of which will determine the success or failure of the ceremony. I know of many cases of "grand Shuddhi" announced in the papers in which the converts gradually shrank back into the Moslem or the Christian fold, because the Hindu society could not keep them. In Bengal there is a much advertised institution which magnifies the work actually done, only, it seems, for the purpose of catching the public eye and for attracting money. For the persons converted whose number is deliberately exaggerated, no arrangements for religious training are made nor any definite status in Hindu society is given to them. The result inevitably is that the converts return to the condition in which they were living. If Shuddhi becomes a profession like wholesale or retail trade, there is little room in it for sound and honest work—more attention being given to show and advertisement. Even the ceremony itself loses its serious aspect at the hands of those amateur workers who dabble in it for money or reputation alone. I have heard bitter complaints against Shuddhi workers who performed the ceremony with scandalous

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levity and fickleness – reducing the ceremony to a mere act of lightly scattering a few flowers over a concourse of men and women. Happily for the cause these men and women were animists (as they are called) with scarcely any idea of *true* religion. Had they been Christians or Muslims with previous experience (however superficial) of religion, the results would have been more disastrous. No would-be convert from the Christians or the Muslims would have any faith in Shuddhi after hearing the reports of such farcical Shuddhi ceremomy. Add to this the fact that the converts are left to fare as they may, without the least notice being taken of them after the cercemony. The notice of the workers of such Shuddhi is to publish the news under flaring head-lines in papers and their appeal to the public for money.

Then comes another important question—what will be the status of the converts in Hindu society ? At the last Hindu Conference in Bengal (at Mymensingh) the chairman of the reception committee deplored the fact that the converts were getting neither priests to do their religious rites nor temples to worship in. How long will converts live in the Hindu fold under these conditions ?

What then is the solution of this problem ? To me , the Vedic religion is the one & only remedy here. It offers to all its followers, new converts or old adherents, the same social and religious rights. There is no difficulty about the status of the converts. One has not to rack his brain to find out what temples the converts will be admitted to, or what religious rites they will be allowed to participate in along with the other castes, or what particular religious books they will be allowed to read and what not.

The Arya Samaja is the only wing of the great Hindu community that can take upon itself the task of solving these

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questions. In cases where it is clearly seen that a man is sure to be taken into his former caste after re-conversion, the convert may be left to his choice. But in all other cases, i.e, where there are difficulties about the social status of the convert to obviate the chance of his getting disgusted with the new society in which he does not get equal rights with others, the convert may be admitted to the Arya Samaja.

Two objections may be raised against my suggestion. First, orthodox Hindus will take fright at the name of the Arya Samaja. I have been in Hindu Sabhas where the members regard Aryas with suspicion and mistrust and wish they were not there. Apart from the fact that it is Arya Samajists who in most places opened Hindu Sabhas where there were none aced that leaders like Swami Shraddhanand ji worked heart and soul for Hindus, not Aryas alone, orthodox Hindus and Hindu Sabhites should remember that mere lectures on Sangathan and the Moslem outrages cannot unite the Hindus. No Sangathan will be complete until we can bring all Hindus under the banner of one Scripture and give them one set of religious practices. This full and complete Sangathan can be found in the ideal the Arya Samaja stands for.

The second objection that may possibly be raised is this that even Aryas retain the superstition of caste. But here we must remember the fact that it is the Arya Samaja we are concerned with and not what this or that Arya Samajist says or does. No Arya Samajist can object if an untouchable takes up the Sanskaravidhi, the book of Vedic ceremonies, and regulates his life thereby. No Arya Samaja Mandir is closed to any one. Even if any Arya Samajist says, under the influence of his old Sanatani superstition, that he will not dine with an untouchable, he cannot do so in the name of his religion or his Samaja. Nay he must incur the censure of the Samaj

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thereby. I know of a Moslem gentleman who refused to dine with a Moulvi whom the former considered a low-caste man. But he could not do that in the name of Islam. I know of a Hindu leader of all-India fame who took his own Brahmin cook and his own servants to a village in Bengal where he had gone to lecture at a vast gathering of untouchables. The Brahmin leader could not bear the very idea of eating at the hands of Bengalis, not to speak of eating with or drinking water from the hands of an touchable Bengali! Fancy the effect of his lectures against untouchability! But no Arya leader could do such a scandalous deed, I believe.

Since the Arya Samaj is the great bulwark against the Moslem attacks upon Hindus, Hindus should ponder over these matters.

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SOURCES OF LAW IN THE MANUSMRITI.

BY

VASUDEVA SHARMA.

THERE is perhaps no other word so important and varied in its interpretations as the word Dharma (धर्म) in Sanskrit literature. In the vocabulary of Roman law also the word Jus had more meanings than any other word. It meant " law " as the rule of action, " right " as opposed to wrong, "strict law" as opposed to equity, "justice", " the place where justice was dispensed", and so on. In Sanskrit Dharma stands for religion, duties, morality, conduct, justice, virtue, piety, law, custom or usage, right; धर्मस्थ means judge, धर्मपरिषद् the council to decide law points.

In the Smriti, Dharma stands for eternal justice personfied (वृषो हि भगवान्धर्मः VII16.) , the presiding deity whom Daksa gave ten of his daughters in marriage (ददौ स दश धर्माय IX. 129). Dharma in the scheme of universal classification of things stands in the foremost rank of the Sattvik objects (XII, 50). Dharma as the omnipresent witness of our conduct knows their piety (धर्मो वृत्तज्ञः सर्वदेहिनां VIII, 86). Secondly Dharma means righteousness and virtue in such phrases as धार्मिकः पृथिवीपतिः xi, 21, and ' धर्म is the only friend which accompanies one after death ' (एक एव सुहृद्धर्मो निधने ऽप्यनुयाति यः viii, 17). Dharma means the entire sum of rules governing life in all its aspects; such rules were progressive and changing with each moving cycle of time (अन्ये कृतयुगे धर्माः I. 85, and धर्मश्चापैति पादशः). Dharma as moral duty is emphasised in II. 237, where it is said that reverence towords parents is the highest Dharma, all else is aubsidiary (एष धर्मः परः

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साक्षादुपधर्मोऽन्य उच्यते II, 237). Dharma in such phrases as स्त्रीपुं धर्म (viii, 7) means the duties of husband and wife. Dharma as custom was recognised in the usages of castes, families, guilds and districts

(देशधर्मांञ्जातिधर्मान् कुलधर्मांश्च शाश्वतान् ।
पाषण्ड गुण धर्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥

I, 118). In the word धर्मशास्त्र (Manu II. 10 and III. 232) धर्म stands for the academic subject which was studied and the books of which were recited, so to say a branch of learning (धर्मपाठकः one studying Dharma XII, 111). Dharma as civil law was vyavahara, which was divided into eighteen titles of law. Dharma as justice is referred to in VIII, 18, 12, and धर्मासन is mentioned as the court where justice was administered (धर्मासनमधिष्ठाय संवीतांगः समाहितः VIII, 23).

The first beginnings of juristic conception about Dharma were evolved from the idea of a Divine Power which upholds all beings by its great might, so that force (भय) was the sanction underlying the working of all phenomena in nature (भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः). It was believed that every thing was moving under the stress of divine appointment (धाता यथापूर्वमकल्पयत्—अघमर्षण hymn in the Rigveda). The means of knowing that will was through a knowledge of the Veda, and hence Veda came to be identified with धर्म । Veda was the highest source and final authority in all matters of Dharma (धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः II,13; and श्रुति प्रामाण्यतोविद्वान् स्वधर्मे निविशेत वै II,8). What the Veda dictated was Vidhi (directory), and the Vihita karma (enjoined action) was the dharma. Omission to do the enjoined duty or deviating from it involved sin which could be washed off by expiatory penances (अकुर्वन् विहितं कर्म ..... प्रायश्चित्तीयते नरः XI,44). Though the Mimansa (Exegetics)

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early recognised Veda and Dharma as identical things, yet it was also believed that the Veda contained many things which were simply exhortatory or explanatory (अर्थवाद), while it did not contain many things which were matters of experience in daily life and therefore had to be upheld. To know them another source was to be tapped, and hence the authority of Smriti or tradition was introduced.

The ancient sages of the Vedicperiod had seen Dharma face to face by the enhanced virtue of their penances साक्षात्कृतधर्माणः ऋषयः सम्बभूवुः-यास्क (प्रतिविशिष्टेन तपसा) They had no doubts in the regulation of their conduct. They possessed intiutive vision to discriminate between धर्म and अधर्म (धर्माधर्म विचक्षणः X, 106,108.).

But the three ages of Krita, Treta and Dwapara had passed away with their sacred memories and Dharma had dwindled according to the measure of the deterioration of the yugas (युगह्रासानुरूपतः) In matters of suspense where the clear version of the Veda was wanting, the men of Kali-age had no other alternative but to see how the ancient Rishis had conducted themselves on similar or occasions. It was remembered in the shape of Gathas that Ajigarta mortified by hunger pounced forward to devour his own son and did not incur sin (न चालिप्यत पापेन X, 10 5.), that Vamadeva who was an adept in the knowledge of Dharma (धर्माधर्मविचक्षणः) tasted the flesh of a dog when hunger tormented him (X,106), that Bhardwaja, a performer of great austerities, accepted many cows from the carpenter Vridhu, when he was starving together with his sons in a lonely forest (X. 107), and that Viswamitra, who well knew what was right and wrong, ate the haunch of a dog accepting it from the hands of a chandala. These and many other gathas of Vedic period had come down in the

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memory of the nation and they were literally the Smritis (reminiscences). Manu refers to the former ages (पूर्वजन्मसु,), to the custodians of archaic traditions (अत्र गाथाः वायुगीताः कीर्तयन्ति पुराविदः IX. 42) and to hoary conducts (अगस्त्यो ह्याचरत् पुरा V. 22 . Thus शील was the source of knowing Dhrama where Veda was silent.

But neither the Veda nor the Gathas could exhaust all possible matters where decision might be needed, and doubtful points might arise which could land the honest believer in difficulty as to the proper course of his action. For enlightenment on such undecided points of Dharma the ancient sages had approached the Prajapati Manu born of self existent Brahman, repositary of all knowledge (सर्वज्ञानमयो हि सः II, 7), with the request "Be pleased, Revered Sir, to expound to us the Dharma of all the castes and mixed castes, as you alone know the ritual and spiritual essence of the self-existing Veda." Manu accepted their request and directed one of his disciples, Bhrigu, to complete the work of revealing the Dharma, as Manu had taught it to him. This was the dialectic method of knowing things, and the sages could put any question that appertained to their subject and to human life in general, and could interrupt the exposing teacher whenever they wished. These utterances had grown from age to age, and every new teacher in the school contributed in his turn something in the direction of systematising the old Smriti and bringing the discussions up to date by the addition of new things.

The smritis began to possess separate importance as handbooks of legal literature, and though in theory the Veda was still the foremost authority for the determination of Dharma, (the term Veda covering to the mantra and the Brahmana), for all practical purposes, viz., rules of education, sraddha, five

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sacrifices, domestic duties, expiatory rites, polity and civil law, the Smritis were the only books that could afford guidance and detailed information. Hence the fiction was formulated that the Smriti could not be called into question, since in both the Sruti and the Smriti the sacred law shone forth (श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ II, 10). The Smriti began to be said to possess the same paramount authority as that of the Veda because Tapas was the special feature in the origin of Veda, and with that very Tapas Prajapati had composed the Smriti Sastra (प्रजापतिरिदं शास्त्रं तपसैवाऽसृजत्प्रभुः । तथैव वेदानृषयस्तपसाप्रतिपेदिरे XI. 243). The root of the Smriti became inveterately fixed and it could not be questioned (यो ऽवमन्येत ते मूले II, 11).

This was a sound confession of the development of Dharma through its next stage, the Smriti. The third source of law सदाचार or साध्वाचार (II. 6, 12) means usage or custom and it was the chief material which the Smritis digested as time elapsed. It is admitted that the primeval laws of countries, of castes (जाति), of families (कुल), and the rules concerning religious bodies (पाषंड), and companies of traders (गण), Manu has declared in these Institutes (शास्त्रे ऽस्मिन्नुक्तवान्मनुः I, 118).

It is true that the compiler of the Manu-Smriti had surveyd all the customs that were prevalent in his days, but customs also change after some time and new usages introduce themselves in the social fabric, and the people ascquiesce in the change. Hence it was laid down that :—

'A king who knows the sacred law, must inquire into the laws of castes, of districts, of guilds, and of families, and thus settle the special law of each.' VIII, 41.

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What, also, may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law if it be not opposed to the customs of countries, families, and castes.' (VIII, 46). तद्देशकुलजातीनामविरुधं प्रकल्पयेद्. In measures of consolidation, it is advised that a conqueror shall make authoritative the lawful customs of the newly acquired kingdoms (प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् VII, 203).

The meaning of the phrase अन्त्यादपि परं धर्मं (II. 238) has been variously construed by commetators ; Kulluka explains it as 'knowledge of the self' (आत्मज्ञानं मोक्षोपायम्). The Smriti has recorded a very strong protest in several places against the right of Shudras to expound the law or do any teaching work. Hence it is better to combine the above phrase together with another which is धर्मः समादेयः सर्वतः (II, 240), i, e. the Dharma is to be gleaned or picked from all sources, and Medhatithi has actually said in his commentary on II, 238 that परं धर्म means special law which is not taught in the Dharma-sastras but appertains to local usage and custom, and such may be gathered even from a Chandala in the course of administering justice (II, 238). The prescribed law is always to be supplemented by custom and usage and Manu as a jurist recognised the superior claim of custom, though it might be of the Shudra caste.

Some hints may be gathered from the text of the Smriti to show how the present version took shape and by what apparatus it could modify itself. The king had absolutely no hand in the making of laws. Nowhere is this power vested in him, only once the राज शासन (royal edict) is mentioned where it is laid down that the forging of a royal edict was punishable with death (IX, 232). The king's sole business was protection of his people by proper infliction of punish-

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ment in strict accordance with *law* (धर्म). He had to administer the law as he found it (दण्ड संप्रणेतारम् VII. 26). In powers of revision and appeal he could revise the decisions of his Judges but that only in conformity with the existing law (IX, 234). The decree which he gave between two contending parties was invoilable (VII, 13). This only means that the decisions of the courts could not be transgressed. But the source of law which the king administered, was not he himself it was, on the contrery, the jurists of his time.

The jurists or Dharmajnas (धर्मज्ञाः) were the Brahmanas. 'The very birth of a Brahmana is an eternal incarnation of the law, for he was born (to fulfil) the law ' (I, 98 उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती । स हि धर्मार्थमुत्पन्नः) A Brahmana is the protection of the treasury of law (धर्मकोषगुप्ति) i.e., he is entrusted with the safe preservation and growth of law (I. 99). Manu composed his Institutes mainly for the Brahmana (I, 102). The duty of teaching and learning fell chiefly on the Brahmanas :—

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् नान्येन केनचित् ॥ १, १०३ ॥

'A learned Brahmana shall carefully study these (Institutes) and duly instruct his pupils in them, and nobody else.' 'To study this work is the best means of securing welfare, it increases understanding, it procures fame, and leads to supreme bliss (I, 106).'

So it was the Brahmanas who studied the law themselves and explained it to inquisitive disciples. They were the judges also. The qualifications of a Dharma-sastri and Dharmastha were almost the same. It were they who interpreted, compiled and supplemented it. Both the people and the king depended upon them for guidance in Dharma (XII,

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108). They applied reasoning and discussion to elucidate the secrets of Dharma and there must have been lively expositions between the teacher and the taught (यस्तर्केणानुसंधत्ते स धर्म वेद नेतर : XII, 106).

The author of the Code knew that his was not the final word on all matters that would come for consideration. New issues must present themselves in course of time, and so he says :—

मानवस्यास्य शास्त्रस्य रहस्यमुपदिश्यते XII, 107.

' The secret of this Manava Sastra is this. ' And the secret as given, fully illustrates the method by which all law in India had had its development. " If any difficulty presents itself with respect to law not herein embodied, and the question arise 'what or how to do,' then that which Barahmanas who are Sistas propound shall doubtlessly have legal force."

(अनाम्नातेषु धर्मेषूकथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशंकितः ॥ XII. 108.)

The next verse defines a शिष्ट in the following manner:—

'Those Brahmanas must be considered as Sistas who have studied the Veda together with its appendages together with Dharma.' (XII,101). As all Dharma is stored in the Veda, such Sista Brahmanas by their knowing the Veda have the right to interpret the the Sruti's meaning about Dharma, for they have realised the revelation face to face (श्रुतिप्रत्यक्षहेतवः XII. 109).

The constitution of a Parisat was the logical outcome of this view, and the Parisat could consist of ten, three or even one Brahmana (XII, 113). The composition of the *decemvir* Paarisat (दशावरा परिषत्) shows to what advan-

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ced stage the literature even on had developed itself. The idea of appointing a Parisat of a representative nature marks a developed state of juristic conception, and undoubtedly that stage had been reached before a work like the present Smriti could be produced. The Parisat was guided by the Veda which was considered to be the source of all law, and by their sense of equity (सामञ्जस्य), justice (वेदविद्भिः सेवितः साद्भिः) and good conscience (हृदयेनाभ्यनुज्ञातः II, 1).

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RE-INCARNATION

A REPLY TO VALERIA B. JACK

NO stisfactory answer tot his query has hitherto been forthcoming, because a problem becomes insoluble if it is wrongly presented. We can never elucidate the Law of Cause and Effect, if we start our task by investigating results.

It is written: "AS ABOVE—SO BELOW!" Too often we revert the axiom! If we say: "AS BELOW—SO ABOVE!" our conclusions are bound to be fallacious.

"ABOVE" is the radiant model: Man, as he should be.
"BELOW" is the sad parody: Man, such as he actually is.

To bridge that immense gulf we must start at the top, not at the bottom.

It is insufficient to merely "*ASSUME* that God, the Divine Intelligence or Law, is superior to Man". We must be bold and give the Supreme something better than the benefit of the doubt.

We must assert with complete conviction that He is the very essence of Justice and Mercy. Then we rise on the wings of Faith and hitch our wagon to a star. We obtain a bird's-eye view of the tangled maze of Life and behold its intricate windings.

We cannot gain knowledge of Divine Laws of retribution, by studying Police Records, for the Heavenly methods are totally different. God is not a Super-Policeman, eager to apprehend culprits and have them duly sentenced and punished. He is Absolute Wisdom, manifested through Perfect Love and the repression inflicted on His erring children is EDUCATIONAL and not PUNITIVE.

Here on earth, we suffer chiefly for our sins of Commis-

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sion; in the Beyond we have to atone our sins of Omission, – a formidable task! We are told that the Sinners shall enter Heaven before the Pharisees. "Our errors, mistakes and crimes" have of course to be paid for, but when the field has been cleared of tares, it may still yield a rich crop. Stony soil, lacking fertile elements, is in a far worse condition.

TO BE evil is far Worse than to Do evil occasionally.

Man-made Laws deal almost exclusively with hard, solid facts. Scant attention is paid to intangible circumstances.

The Criminal in the dock is often the Scape-goat of our lop-sided civilization. Bad heredity, deplorable environment and defective will-power are big factors which ought to be included in the accounts.

Invisible Balance-sheets are kept by the Recording Angels and each item is automatically traced in its proper place and the sum-total is carried forward.

That is *KARMA* !

Divine Mercy veils the past to save us from despair. We might never start paying-off old debts, if we knew their enormity. Who would have the courage to live, if he knew that in a previous life he had been a Judas or a Nero ?

Why waste time with idle speculation ?

The infant digests the food in its feeding-bottle and thrives on it, though it possesses no knowledge of calories and vitamins.

The remedy to all our ills is not to "*Know*" their cause, but to *Trust* implicitly the Divine Healer. If we drain with submission the bitter cup presented by Fate, then we shall find in its depth the remedy we need and the Elixir indispensable for Transmutation to higher forms of life.

M. KARADJA

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DAYANANDA :-HIS CALL TO YOUNG INDIA.

THE LAWS OF SELF-RESTRAINT & SERVICE

ADDRESS BY T.L. VASWANI.

IN the course of his address at the Arya Samaja Pandal, Agra, on the Shivratri evening, T.L. Vaswani said :—

In the long ago appeared in India a seer who was also *tapasvi.* After years of meditation and self-discipline he feels he must go from place to place to give a message of help and healing; for there was sorrow in the world and men everywhere were groping in the dark. Coming one day to a town to deliver his message he said to the people:—"Open ye the gate of the heart" ! And to you I come with this ancient message :—"Open the gate of the heart" ! For current education has gone the wrong way. Current education does not train emotions, does not educate the heart. Yet not until the heart is sound may knowledge be truly fruitful.

In him of whom I speak,–in Rishi Dayananda,–a rich mind was in union with a radiant heart. Dayananda knew not a word of English. But he was a man of great Culture. He was more educated than we who, proud of our English education, have trampled upon the poor and turned away in pride from the Indian ideal of life. Our education is imitation. And imitation has no survival value. Imitation is weakness. I salute Dayananda as a *rishi*, as a nation-builder, as a prophet of *shakti.* And only in *shakti* may you build a new India,–in *shakti*, not in council-debates, not in paper-resolutions. not in parchments of Parliament.

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Dayananda's message to youngmen is :-Arise! Awake! and be ye sons of *shakti*. The violent are not sons of *shakti*. All *bhoga* is violence with oneself. The truly strong are simple. Youngmen today run after pleasures and Western fashions. Shakti is built not in *bogha* but in *brahmacharya*, not in pleasure but in self-restraint. Youngmen, true to the law of *brahmacharya* and filled with the spirit of service, will liberate the long-suppresed *shakti* of India. For there is no true self-respect without reverence for the creative forces within us; and there is no neal religion without service of the poor and suppressed.

———————:0:———————

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ROBERT BURNS

SCATLAND'S PLOUGHMAN POET

Those of us who have been fortunate enough to come into contact with the writings of Robert Burns can testify without hestitation to his undoubted genius. Each of his poems shines with the polish of lyrical perfection. Wnen we read his sad poems we are sad with him, when we look at his lighter works, our hearts bound with joy and merriment that was once the poet's own delight. He was born to very poor parents in the year 1759 at Kyle in the county of Ayre. As soon as was possible, Robert was put to work on a farm, until in early youth we find him wielding the plough with the dexterity of a man, and working hard from morn till night, thrashing and preparing corn and seed for sale. But for his father Robert might never have been the great man he grew to be in after years; his father rigidly believed in education, and worked until he was able to send Robert to a small school at Alloway Miln, where the poet excelled himself in every subject,—in reading, writing and arithmetic—and took rank above several who were his seniors. It was at Mossgiel that Robert first became known in the neighbourhood as a maker of rhymes. An excellent farmer though he was (for few could equal him) it will be seen that the man who stops to write verses on the frisking of his sheep when he should be driving them to pasture— who pauses to write an ode about the horse he should be saddling---- and who lingers to write a ballad on his prettiest reaper, can have but little chance of ever becoming a successful farmer. And this was the case with Robert Burns; whilst labour held his body, poetry held his soul, and was slowly but very surely obtaining a grip on his verp life,

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changing him hourly and daily into that dreamer and idealist Nature intended him to be. Various subjects first awaken the poetic Muse in men who afterwards become poets. With Robert it was Love that first stirred him to the depths of his soul. He jotted down, in a little note-book, lines in praise of a fair-haired girl, a partner in the stubble-field, and from whose delicate white hands he used to extract the thistle stings. Very few of the earlier poems of Robert Burns have been preserved, but here is one of them, and one which showed promise even them.

I dreamed I lay where flowers were springing,
Gaily in the sunny beam,
Listening to the wild bird singing
By a falling crystal stream.
Straight the sky grew black and daring
Thro' the woods the wild winds rave,
Trees, with aged arms, are warring,
O'er the swelling drumlie wave

Thereafter, every girl Robert met who pleased his eye he would assail with verse, in an endeavour to win her over. But ladies are not very apt to be won by verse, be it ever so elegant ; for to them the person who so adorns them with the roses and lilies of his imagination is only a dreamer, and they look round for more substantial comfort. Waller's lavish praise only served to draw forth smiles from Sacharissa, whilst another beautiful lady saw in Lord Byron only a pale-faced lad and lame of foot at that, and married a man, who, though lacking in poetical merit, could leap a five-barred gate with ease. And yet in spite of all this Robert imagined himself loved, and continued to pour forth the fulness of his soul in beautiful poems. That Robert Burns was enslaved by Nature there is no doubt at all. In his twenty-fourth year he de-

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clared, "There is scarcely any earthly object gives me more—I do not know that I should call it pleasure, but something that exalts me, something which enraptures me—than to walk in the sheltered side of a wood or a high plantation, in a cloudy winter day, and hear the stormy wind howling in the trees, and raving o'er the plain. It is my best season for devotion : my mind is wrapt up in a kind of enthusiasm for Him, who, in the pompous language of a Hebrew bard 'walks on the wings of the wind.' "

Poetry soon became the dominating feature of Burns' life. He wrote poems with the reaping-hook in his hand, at the plough, and at the harrow, anywhere, if inspiration suddenly overcame him. "My passions," he said, "when once lighted up, rage like so many devils till they get vent in rhyme and then the conning over my verses, like a spell, soothes all into quiet."

And now we come to one of the saddest incidents in the poet's life, his courtship and marriage to Jean Armour. Too poor to contemplate marriage in the first instance, they courted for about four years at the end of which Jean Armour bore him a child. This, to one so destitute as Robert was a very unfortunate event, but worse was to follow; the father of Jean Armour upon hearing of his favourite daughter's union with the poet was torn with anguish and as she pleaded on her knees before him for leniency he snatched the marriage lines from her and commanded that she was to think herself no longer the wife of Robert Burns. Swayed by the strength of her father's authority she obeyed, refusing to see or hearken to anything the poet might have to say to her. At first Robert was driven into a blind rage by her action and then when this wore off a little he sought to forget all

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universe, to be the founts of all energy, where the learners were led to understand the secret of the universe by their own efforts and reflections.

Then we badly stand in need of technical knowledge to preserve such of our industries as have escaped the cruel and heartless blows of the invader and the conqurer and to revive and improve the industries that have disappeared from this land which once exported its silks and cottons to the farthest corners of the world.

The programme chalked out may appear to be too ambitious, to be too difficult to accomplish, but it is not quite so. Only if we could mobilize our forces, if we could induce the educated upper classes to use even a fraction of their leisure time for the benefit of their fellow brothers, within a few years we can turn this land of ours into a veritable heaven, an island of peace and plenty. Such the result of a little sacrifice, a small effort to discharge our debt, to fulfil a vow ! Shall we make up our mind to *discharge the Rishi Rina*?

———:0:———

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ANCIENT INDIAN IDEALS OF LIFE.

Dr. Bhagavan Das M.A. LL.D.

No people have finer ideals in their traditions than the Hindus, none have more sadly perverted and distorted their ideals and dragged them in the mire as we have done. No people have more far-reaching solutions of human problems in all departments of life, none are so mismanaging them in practice. The most burning problem of the day, in the terms most in vogue at present, is the reconciling of the individual and society, of the one and the many. In Religion and Ethics, in Dharma, Law spiritual and temporal, the seers of the Vedas make this reconciliation on the largest possible scale, by saying :

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ Isha Upanishad.

And Vyasa, the arranger of the Vedas, adds,

आत्मनः प्रतिकूलानि परेषां न समाचरेत् ।
यद्यदात्मनि चेच्छेत तत्परस्यापि चिंतयेत् ॥

M. Bh. Shanti. p.

"See God in your self and in all, and see all in God, i.e., your self; and therefore do unto others as you would be done by, and do not do unto them what ye would that they should not do unto you." Manu and Vyasa and Krishna tell us,—

बुद्धौ शरणमन्विच्छ...बुद्धिनाशात्प्रणश्यति ॥ Gita.
प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।
त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥
यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥ Manu.

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हेतुभिर्धर्ममन्विच्छेन्नलोकं विरसं चरेत् ॥

M. Bh. Shanti p.

"Seek refuge in rationality; he who loses reason, loses himself. Cultivate Reason diligently; he who does not know the reason for the law, cannot really know the law; reason, reasonableness, rationality, is the only ratio-maker, relation-maker, synthesiser, reconciler. Base your laws, spiritual and temporal, on the accumulated stores of science, checked by first-hand observation and critical argument."

In Science and Philosophy, Krishna has described the ideal;

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ Gita.

"Knowledge is completed and self-realisation is fulfilled, only when the Many has been traced back to the One, and the One traced out into the Many." Organised knowledge is Science; completely organised knowledge is Philosophy. The seeing of similarity in diversity is science, the Science of the Finite; the seeing of Unity in diversity is Philosophy, the Science of the Infinite.

In Politics, Manu has declard,

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् । Manu.

and the Upanishat says

आत्मानंदः आत्मक्रीडः आत्मतृप्तः स स्वराड् भवति ।

Chhandogya.

"The rule of the Self is happiness, the rule of another is misery;" the rule of the Self, Atma, not of the body, which is the first "other," the rule of the higher self moved by philanthropy, not of the lower-self moved by the selfish baser passions. And Shukra explains

राजा प्रजानां स्वामी स्यात् राज्ञः स्वामी पुरोहितः !! Shukraniti.

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"The King, i.e. the executive authority, is the ruler of the people; but the wise man 'who has been placed in front,' has been selected and elected by the people as their well-wisher, the maker of beneficent laws." धर्मकार्येषु, धर्मनिर्माणकार्येषु, लोकैः लोकहिताय पुरः अग्रे हितः निहितः अहितः, प्रेषितः, प्रतिनिहितः, प्रणिहितः स्थापितः पुरोहितः ! ।

—"he is the ruler, the controller, of the executive authority, symbolised by the King."

In Economics, the problem of the conflict between individualism and socialism, between the claims of the individual and of society, has its direct origin. This problem is soluble only by a proper social organisation, as is becoming recognised in the West also. Our ancient ideal solution is the *Varna* and *Ashrama Dharma, Samaja-vyavastha, loka-sangraha.* Krishna and Vyasa say :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
कर्माणि]प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ Gita.
ब्राह्मं सर्वं जगत्सृष्टं कर्मभिर्वर्णतां गतम् ॥
M. Bh. Bana p.

"Human nature divides human beings into four broad vocational classes or orders, the four natural estates of every civilised realm. Social organisation requires that every one should perform his appropriate special function. Difference of temperament and specialisation of functions have produced the difference of orders." This ancient social organisation based on the firm rational ground of Karma, i.e., specific temperamental function, and worked out in practice with all its essential implications of the *Vibhaga* of *Karma* and *jivika* and *eshana* and *toshana,* the division of labour, the equitable partition and the special temperament of each individual, of functions and duties, of corresponding rights and means of living, of necessaries as well comforts, and of the ambitions and prizes

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of life, which serve as the indispensable spurs to activity and bring out the best powers of each–(the failure to provide which spurs is the greatest weakness of modern socialist schemes)–this ancient social organisation was calculated to secure the greatest happiness of the greatest number. But shifted from that basis to one of mere *Janma*, mere birth, and ignoring all individual fitness and vocational aptitude, it has become the source of the greatest misery and confusion to our people, a curse instead of a blessing.

Finally, in the Department of Education, which is the very foundation of civilised life, the old ideal was the *Gurukula*. Here only can the special temperament and the peculiar vocational aptitude of each individual be ascertained and properly cultivated, so that he may take his proper place in the social organisation. Manu, our first law-giver, has said :

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साऽजराऽमरा ॥ Manu.

By a little stretching, in accordance with the needs of the day, we may well interpret this to mean that the true and proper *Varna* of the student was specified by the head of the *Gurukula*, the University, at the *Samavartana*, the Convocation ceremony of the ancient time, and his entrance into appropriate vocation and successful life made easy thereby.

———:*:———

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CONTEMPORARY THOUGHT REVIEWED.

SOURCE OF THE BHAGAVADGITA

PROF. D. S. Sharma delivered an address under the auspices of the Sanskrit Academy, in which he traced resemblances, both verbal and those of meaning, between the verses of the Upanisads and the Gita. His contention is, as has been alleged also by other writers before him, that the Gita is based on the Upanisads and the Veda. The comparison is interesting and a lengthy quotation will not be found tedious.

Certain obvious resemblances between the Upanisad and the Gita have been noticed by all scholars eastern and western. There are six or seven slokas in the latter scripture which are practically quotations from the Kathaka mantras. For the sake of completeness let me first briefly remind you of these.

Firstly, the two following Kathaka mantras have become well-known by being quoted in the Gita:—

"न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥"

The Gita, reversing the order and making a few alterations in the पूर्वार्ध of each of them, reads them as follows:—

"य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥"

It will be observed how the Gita avoids here the difficult problem of creation by changing नायं कुतश्चिन्न बभूव कश्चित् into नायं भूत्वा भविता

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वा न भूयः। And it is interesting to note, in passing, that it is the Upanisadic mantra rather than the Gita sloka that Emerson had in his mind when he wrote in his poem on Brahma:—

"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass and turn again."

Secondly, the figure of the world-tree called Asvattha employed in the first four verses of the Chapter XV of the Gita beginning with ऊर्ध्वमूलमधः शाखम् is obviously an elaboration of the Upanisadic mantra beginning with ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः। Srijut Tilak in his commentary on the Gita has a very interesting note on this conception of the world-tree. He glances at the parallel conception of Igdrasil in Norse mythology, quotes references to the tree from the Rig Veda, the Taittiriya Brahmana, the Atharva Veda, the Upanisads and the Mahabharata, examines the derivation of the world अश्वत्थ and discusses the identification of the tree with न्यग्रोध, वट and उदुम्बर. It is to be observed that the Upanisad, after describing the world-tree, does not speak of cutting it down, as the Gita does. The Gita wants us to imagine the tree as standing in the way of the seeker after God. Therefore it is only after cutting it down with the sword of detachment that one can set one's feet on the path.

"ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः।"

The Upanised, on the other hand, says,

"तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते।"

The commentator, no doubt, explains तदेव शुक्रं as यदस्य संसारवृक्षस्य मूलं तदेव शुक्रं शुभ्रं शुद्धं, ज्योतिष्मच्चैतन्यात्मज्योतिः स्वभावं ततेव ब्रह्म, and introduces into his eloquent comment on the mantra the Gita notion of cutting down the tree:—

"वेदान्तविहितब्रह्मात्मदर्शनासङ्गशस्त्रकृतोच्छेद एष संसार वृक्षः।"

But these ideas are not found in the original.

Thirdly, the eleventh verse of the Chapter VIII of the Gita viz.

"यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये॥"

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is obviously an adaptation of the Upanisadic mantra:—

"सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवीमि ॥ ओमित्येत् ॥"

It is remarkable that the author of the Gita in this section of ओङ्कारोपासन, though quating actually one mantra from his favourite Upanisad, has in his mind some four or five different Upanisads. The expression आदित्यवर्णं तमसः परस्तान is from the Svetasvatara and the Rig-Veda; the verse beginning with प्रयाणकाले मनसाचलेन is reminiscent of the section in the Prasnopanisad beginning with the question

" स यो ह वैतद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वा व स तेन लोकं जयतीति;"

the formula अणोरणीयान् is from the Katha and the Svetasvatara; and the use of the word अक्षर in the double sense of Brahman and syllable implies a glance at the Mandukya as well as the Katha.

Fourthly, the analysis of personality that the Gita gives in Chapter III viz.,

" इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥"

is obviously only a simplification of the analysis given in the two Kathaka mantras whose meaning is discussed in the आनुमानिकाधिकरणम् of the Brahma-sutras:—

"इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥"

Fifthly, the stanza in the second Chapter of the Gita viz.,

" आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोतिश्रुत्वाप्येनं वेद न चैव कश्चित् ॥,,

is evidently reminiscent of the Kathaka mantra:—

" श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥"

Sixthly, the line न तद्भासयते सूर्यो न शशाङ्को न पावकः occuring in Chapter XV of the Gita is a faint, though real, echo of the mantra which is well-known for its poetic beauty and which occurs in three

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Upanisads—the Katha, the Mundaka and the Svetasvatara, and which will bear repetition any number of times :—

न तत्र सूर्यो भाति न चन्द्र तारकं नेमा विद्युतो भरन्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

These six passages are so striking in their resemblance that even a casual reader of the Gita and the Upanisad cannot fail to notice. But the resemblance between the two scriptures does not end here. There are a number of other passages in the Gita in which the resemblance to the Upanisad is not so striking, derived from the same source.

Firstly, the famous description of the yoga-samadhi, in Chapter VI seems to be based partly on the Svetasvatara and partly on the Kathaka. The former part of the description dealing with the fit place and posture for the practice of yoga is, no doubt, derived from the second adhyaya of the Svetasvatara where the mantras beginning with त्रिरुन्नतं स्थाप्य समं शरीरं and समे शुचौ शर्करावह्निवालुकाविवर्जिते are prototypes of the slokes beginning with समं कायशिरोग्रीवम् and शुचौ देशे प्रतिष्ठाप्य. But the latter part of the description seems to be a wonderful expansion of the two Kathaka mantras:—

"यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥"

The parallel verses in the Gita begin with यदा विनियतं चित्त मात्मन्येवावतिष्ठते and end with :—

"तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥"

We have to note carefully here not only the लक्षण of yoga described but also the caution given at the end. योगो हि प्रभवाप्ययौ says the Upanisad. Yoga comes and goes. And hence, adds the Gita, स निश्चयेन योक्तव्योयोगोऽनिर्विण्णचेतसा. A yogin should not be depressed at his failure but pursue his end with determination.

But it is well-known that the words योग, युक्त and अयुक्त are used in the Gita in a much wider sense than that of mere thought-control or

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concentration. The Gita is a yoga-sastra in a much more comprehensive sense than Patanjali's aphorisms. Yoga in the Gita means spiritual life which brings one into fellowship with God, and a Yogin is a holy man who lives in God whatever may be his mode of life—सर्वथा वर्तमानोऽपि स योगी मयि वर्तते. Infact, as I have elsewhere maintained, the aim of the entire scripture is to convert a सक्त into a युक्त—that is, a man of the world into a man of God. The words युक्त and अयुक्त occur in close proximity in the Gita as in the Upanisad ; but they have a much deeper significance than in the formulas युक्तेन मनसा सदा and अयुक्तेन मनसा सदा. Numerous examples might be quoted from the Gita to illustrate the wider meaning attached to these words :—

"युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥"
"नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥"
"स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥"
"जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥"

And above all :—

"युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥"

Yoga is only a part of the Vidya or a means to the Vidya in the Upanisad; whereas Yoga *is* Vidya in the Gita. This is indicated significantly enough in the concluding formulas of the two scriptures. The Upanisad has विद्यामेतां योगविधिं च कृत्स्नम्. The two nouns ara in conjunction. The Gita has ब्रह्मविद्यायां योगशास्त्रे. The two nouns are in apposition.

Secondly, the description of ज्ञेय given in Chapter XIII of the Gita in five verses teeming with metaphysical antinomies is, again, partly based on the Svetasvatara Upanisad and partly on the Kathakopanisad. The first of these verses is taken bodily from the Svetasvatara.

"सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥"

The first half of the second verse also is from the same Upanisad:–

"सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥"

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But let us take the next two verses :—

"बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥"

These seem to me to be reminiscent of two mantras from the Kathaka Upanisad and one from the Isa Upanisad:—

"आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥
अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥
तदेजति तन्नैजति तद्दूरे तद्वदन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥"

Note especially the parallelism between:—

"अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।"

and

"अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ॥"

And note also, in passing, that the rhetorical question कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति indicates the sublime egotism of all great mystics. The Gita, of course, escapes from the charge, if charge it is, by making Isvara himself the teacher.

Thirdly, there are three slokas in Chapter XIII namely,

"अनादित्वन्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥"

which describe how the divine spark at the centre of our souls is untouched by sin and suffering, as ether and sunlight are unaffected by the dirt of the world. Though the words क्षेत्र and क्षेत्रज्ञ do not occur in the Kathaka but occur in the Svetasvatara, the foregoing verses seem to be a paraphrase of the following Kathaka mantra :—

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"सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥"

Fourthly, the last two slokas in Chapter II of the Gita viz.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

seem to be, again, a paraphrase of an ancient verse quoted in the Brihadaranyak-Upanisad and Kath-Upanisad :—

"यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवति अत्र ब्रह्मसमश्नुते ॥"

The second stanza in the Gita extract expands the meaning implied in The Upanisadic expression **अत्र ब्रह्म समश्नुते**—even here he becomes Brahman. And Sri Sankaracharya expands it still further when he says in his commentary on the Gita **किमु वक्तव्यं ब्रह्मचर्यादेव संन्यस्य यावज्जीवं ब्रह्मण्येवावतिष्ठते, स ब्रह्मनिर्वाणमृच्छतीति**—thus probably striking a personal note.

Fifthly, the two slokas in Chapter XI of the Gita viz.

" नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥"

seem to be an echo of the well-known Kathaka mantra which I have already quoted in part:—

" नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैषात्मा विवृणुते तनूं स्वाम् ॥"

The only difference between the two passages is that the Gita emphasises the bhakti of the worshipper and the Upanised the grace of Iswara Both are at one in condemning the soulless ritualism which tries to do duty for religious emotion.

Sixthly, the line in the Gita **न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः** which conveys the ethical implications of spiritual life is again an echo of the Upanisadic lines:—

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"नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात् ॥"

Similarly, the downward path of sinful souls described by the Gita in the verse:—

"आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

is reminiscent of the mantra:—

"न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥"

Seventhly the verse:—

" यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥"

which describes the unity of all things perceived by a seer expresses in plain unfigurative language what the Upanisad says in two figurative mantras :—

" यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥
यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥"

Lastly, there are a number of phrases in the Gita which seem to me to be reminiscent of the Upanisadic phrases. I give them below:—

Gita.	*Upanisad.*
१. तद्धाम परमं मम	१. तद्विष्णोः परमं पदम्
२. प्राक्शरीरविमोक्षणात्	२. प्राक्शरीरस्य विस्रसः
३. य इदं परमं गुह्यम् मद्भक्तेष्वभिधास्यति	३. य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि
४. विवृतं सद्म नचिकेतसं मन्ये	४ स्वर्गद्वारमपावृतम्
५. नायं लोकोऽस्ति न परः	५. अयं लोको नास्ति पर इति मानी
6. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये	6. कश्चिद्धीरः प्रत्यगात्मानमै- क्षदावृत्तचक्षुरमृतत्वमिच्छन्
7. ईश्वरः सर्वभूतानां हृदेशेऽर्जुन तिष्ठति	7. अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः

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THE WORLD OF BOOKS.

Evolution Disproved. *By, Rev. William A. Williams, D.D. Published by the author at, 1202 Atlantic Avenue, Canden, New Jersey, U. S. A. Price $1.00.*

The aim of the author is to support the creation theory of the Bible against the evolution theory of Darwinistans Had he not chosen to champion the now exploded ideas espoused on the authority of the Bible that the world was created 6000 years ago and that after the flood of Noah the created world started, as it were, on a new span of existence, as that catastrophe had left only a pair of each species of living animals, his attempt might have had a better chance of acceptance among thinking humanity. The age assigned to the earth and humanity is in strict accordance with these antiquated dogmas. The author takes no pains at all to conceal his pro-christian bias. And yet as far as his main theme, viz., the refutation of the Evolution hypothesis is concerned, he has collected some valuable evidence from the writings of men of science and stated some reasonable objections that suggest themselves against this theory. We shall take these latter first :—

1. There must have been innumerable transitional forms in the formation of new species. No convincing evidence of these missing links exists.

2 Natural selection can not account for the instinct of animals such as that of the honey bee, "which has practically anticipated the discoveries of profound mathematicians.

4 The offspring of such nearly related species as can be crossed are sterile, showing that nature discourages and in no wise encourages the formation of new species.

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5. The changes resulting from the use and disuse of organs are not inherited.

6. Since Darwinism eliminates design, it is only the exploded ancient heathen doctrine of chance.

7. Variation is so slight as to be imperceptible, and therefore, cannot account for the "survival of the fittest." If the same progressive changes do not occur generally, if not universally, in the numbers of the same species in the same period, no new species can arise. Such general changes do not occur.

8. Natural selection could not make use of initial slight changes. "What would be the advantage of the first few hairs of a mammal, or the first steps toward feathers in a bird, when these creatures were beginning to diverge from their reptilian ancestors ?"

9. Even if Darwinism should explain the *survival* of the fittest, it does not explain the *arrival* of the fittest, which is far more important.

10. Darwin says, " I am convinced that natural selection has been the most important but not the exclusive means of modification." Many scientists think it of very little importance, and that it is not true.

11. " The fluctuating variation of Darwinism are *quantitative* or plus and minus variations ; whereas, the differences between species are *qualitative*." Growth and development in one species does not produce a new species, which must be of a different kind. Miles Darden, of Tenn., was 90 inches tall, and weighed 1000 pounds, but remained a member of the human species, though he was as high and heavy as a horse. So did the giant Posius, over 10 feet tall, who lived in the days of Augustus.

12. "There is a growing skepticism on the part of biologists as to the extreme fierceness of the struggle for existence and of the consequent rigor of selection." Overproduction and shortage of space and food might sometime be a factor of importance, but has it been so in the past ? Has it affected the human race?

13. Darwin proposed the theory of gemmules. Prof. H. H. Newman says, "This theory was not satisfactory even to Darwin and is now only of historical interest."

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14. Darwin's subsidiary theory of sexual selection has also been rejected by scientists as worthless.

The so-called palaentological proof of evolution, of which much has been made by evolutionists are dealt with by Reverend Williams in Part II of his book. After stating in detail what difficulties paelantologists have to meet with in assigning the stray limbs and bones, found in different parts of the world, which evolutionists have seized upon to construct out of them an old human or prehuman structure, to a really human body in the making, the author cites the opinion of a few scientists themselves.

Dr. Keith, a London evolutionist, says that the Piltdown man is not an ancestor of man, much less an intermediate between the Heidelberg man and the Neanderthal man. Sir Ray Lancaster confesses he is "baffled and stumped" as to the Piltdown man. Dr. Keith says the "Neanderthal man was not quite of our species."

Dr, Osborn says that the Heidelberg man "shows no trace of being intermediate between man and the anthropoid ape." Again, speaking of the teeth of the St. Brelade man, Dr. Osborn says, "This special feature alone would exclude the Neandethals from the ancestry of the higher races."

Prof. R. S. Lull says, "Certain authorities have tried to prove that the pithecanthropus is nothing but a large gibbon, but the weight of authority considers it pre-human, though not in the line of direct development in humanity."

Prof. Cope, a distinguished anatomist, says, "The femur [of the pithecanthropus] is that of a man, it is in no sense a connecting link.

In his "Men of the Old Stone Age," Dr. Osborn puts the pithecanthropus, the Heidelberg man, the Piltdown man, and the Neanderthal man, on limbs which *terminate abruptly as extinct races.* They can, in no sense, then, be the ancestors of man, ar connecting links. Why, then, do they cling so desperately to these alleged proofs, when they admit they have no evidential value? Only sheer desperation, just as a drowning man will clutch a straw.

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about her by indulgence in all sorts of dissipation, drunken bouts and the like. But this parting had cast a complete blight on his life, and he set forth his feelings in the following exquisitely mournful lines:—

No idly feigned poetic pains
My sad love-lorn lamentings claim;
No sheperd's pipe; Arcadian strains;
No fabled tortures, quaint and tame;
The plighted faith, the mutual flame,
The oft attested powers above,
The promised father's tender name—
These were the pledges of my love.

With all this sorrow in more or less constant attendance upon the luckless Burns, one wonders how it came that he wrote so many humorous and light verses. But in the majority of his poems we find that little streak of melancholy, of which the following is a fair sample:—

The small birds rejoice in the green leaves returning,
The murmuring streamlet winds clear thro' the vale;
The hawthorn tree blows in the dew of the morning,
The wide scattered cowslips bedeck the green dale;
But what can give pleasure, or what can seem fair,
While the lingering moments are numbered by care?
No flowers gaily springing or birds sweetly singing,
Can soothe the sad bosom of joyless despair.

The poet was on many occassions very sarcastic and abrupt, he objected strongly to boasting of any description, and whilst he was dining at the table of Maxwell of Terraughty, one of the guests chose to monopolise the conversation and talk of the dukes and earls with whom he had dined or spoken, but Robert Burns eyeing him sternly across the table silenced him with the following :—

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"What of earls with whom you have supt,
And dukes that you dined with yestreen ;
Lord ! a louse, sir, is still but a louse,
Tho' it crawls on the curls of a queen. "

So dainty and lyrical are most of Robert Burns' poems that a large number of them have been set to music, and are now more or less established songs in both England and Scotland ; these include among many the following : Here ' to those thats awa ' ; Oh' wert Thou in the Cauld Blast ; Afton Water ; and last but not least—Auld Lang Syne—which is sung the world over.

Later in life the poet's health broke down completely, the crowning event of a life of discomfort. He became reunited with his Jean, but did not live to enjoy the fruits of her companionship.

That the poet had many follies, I would not deny, but lurid accounts of his misdoings have darkened other and more narratives than this. And since they are probably all the outcome of base rumours it would be but niggardly to repeat them here. Suffice it to say, he was a man with a beautiful soul and that he possessed the best of intentions. His great passion for the society of women was perhaps his one significant failing. Of women and their fascinations he loved to talk freely and widely. In their presence he would be meek and dove-like, exercising his winning personality to its fullest advantage. But the failure of his many love affairs so distracted him, that he once bitterly exclaimed—

Talk not of love, it gives me pain,
For love has been my foe ;
He bound me with an iron chain,
And plunged me deep in woe.

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Robert Burns was indeed a genius. Those who desire to feel him in his greatest strength must taste him in his Scottish spirit. Although in life Burns was unappreciated even by his own countrymen, to-day every nation of learning pays tribute to his skill, everywhere honours have been liberally paid to his name, and monuments have been erected to perpetuate his memory. Not until a man is removed from our midst do we acknowledge and revere his genius—why, it is hard to say. At Burns' funeral thousands lined the roadway to see the passing of a great man, the Government lifted his wife and family from their poverty, and a whole world has since been awed that so wonderful a man should take his nobler thoughts unspoken to the grave, through lack of support.

LELAND J. BERRY.

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A SUBSCRIPTION
TO THE
Vedic Magazine
is a vote for the Vedic Dharma & Hindu Culture.

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A DEBT TO DISCHARGE

TARACHAND GAJARA

Every Hindu youth, or at least every one who is supposed to belong to the upper three classes–Brahmana Khshatriya and Vaishya–is, at a tender age, most ceremoniously invested with the sacred thread. This ceremony is performed with great *eclat* and show. Hindus are in the habit of spending large amounts of money on the performance of the various ceremonies connected with the programme of their life. Probably they spend the most on the cereberation of nuptials, but in some cases the magnificance shown on the occasion of the sacred thread rite far exceeds that indulged in at the time of marriage. The seriousness and the solemnity of the initiation ceremony invariably exceeds that of the wedding. At the time of the wedding people indulge in jokes, and even sometimes in indecent ones ; but at the hour when a Hindu youth approaches his *Guru,* nothing profane, nothing in the lighter vein is permitted.

The sacred thread which is not worth a pie even, in common paralance becomes a necklace worth nine lacs of rupees. They say that it signifies a sacred connection between the initiator and the neophyte, between the spiritual guide and the pilgrim on the path of life. Carefully and solemnly should it, therefore, be preserved, and when it becomes necessary to change it, it should be changed with due ceremony and proper recitation of religious formulae, every time reciterating and remembering what the Guru taught. It is the token of intellectuality, it is the mark of learning. It stands as a sacred thing to remind us of the vows undertaken and the promises made, of the obligations which the Guru has asked us to discharge in life.

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This robe of the Hindu University of ancient times, which is so insignificant in its monetary value, consists of three pieces of thread tied together, and each piece represents a different obligation. Helpless is man when he is born, his parents and relatives, friends and well-wishers undergo a lot of trouble, and on occasions perform heroic sacrifices to bring him up, to keep him safe, from the attacks of disease and death ; and therefore one piece of thread reminds the blooming youth of his early helplessness and the deep debt of gratitude that he owes to his *Pitaras*–his protectors. Those who protect us have to draw upon the inexhaustible source of nature's energy, upon the power of the elements, upon God's gifts of pure water, pure air etc, and so there is a debt to be returned to nature, to be given back to the *Devas*. And for this one thread more.

The remaining piece of thread recognises the services rendered to our well-being by the learned *Rishis* and the seers of the world, by our immediate teachers and by those who provide funds for our education. How noble and inspiring are the services of the Rishis and sages to the cause of humanity. The history of most of them is a story of selfless sacrifice, what mortifications did the great ones of humanity undergo? Kapil and Kanad, Saaidi and Avieenna and thousands of others both of East and West turned themselves into beggars in quest of knowledge, and left the fruits of their investigations and cogitations to the whole humanity. Socrates, Shankar, Dayanand, Gallelio and scores of others were martyred because they dared to teach the truth that they had seen and realized. Is it not our duty then to diffuse in every direction the light that we have received from them?

Not only the teachers of remote antiquity have suffered and sacrificed, but even our immediate teachers, at least such

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of them as understand the significance and the sacredness of their noble profession, have to undergo a lot of anxiety and worry to see that their pupils become worthy of them and useful members of this great brotherhood of mortals. Greater, nobler and more inspiring is the sacrifice of those teeming masses from whose pockets comes the money that pays for our education. No graduate can say, that he has been educated at the cost of his parents' money. True our parents maintain us through the period we receive education, they give us food and clothing, but the fees that are paid to educational institutions form only an insignificant part of the money required to provide for their equipment and for the teachers' needs. And let us think of the cost of the magnificent palatial buildings in which schools and colleges are housed today. All this money comes either from public charities, or more often, from the poor ignorant tax-payer's pocket, from the hard-working agriculturist and the sweating labourer. And to these we, that have received the benefit of education, owe a great debt of honour; and if we are true to our education, to our vows made explicitly or implicitly, we must carry on an unrelenting war against ignorance and illiteracy. How deeply is our nation sunk in the dark and dismal ocean of ignorance. The illiteracy of the Indian people is greater than that of any other civilised country of the world. Hardly five percent of our people are lettered. What a fall from the days of the parental despotism of Dasharatha, in whose reign, according to the Adi-kavi, there did not live any illiterate man, or from the days of Kaikeya Ashvapati, who proudly declared to his Gurus that throughout the length and breadth of his kingdom there was none, who could not read, or from the age of Bhoja when the weaver went on composing Sanskrit poems while working at his

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warp loom or from the middle ages when every temple and mosque was a centre of light and learning.

The easiest way in which we might discharge this debt is to tax our pockets, to divert a part of our income towards the diffusion of knowledge. And most of us can discharge our debt in this way, for the multifarious duties of different professions and the keen struggle of life hardly leave us any time to render personal services to the uneducated. The personal services may, *puredce* be rendered during the time that we are being educated. Students in colleges and schools get long vacations and a large number of holidays. These they can well utilize in discharging the debt of the *Rishis*, in going to a cottage and helping the brother that is enchained in the meshes of ignorance. This effort of ours will not only help us to discharge the debt but will also benefit us directly by bringing us in closer contact with the life of the world and indirectly by making the atmosphere more suitable for the growth and fulifilment of our own life.

To such persons, be they students or otherwise, as take to this work, would easily occur the points that require to be emphasised in their missionary work. Character is the highest possession of man. It is the key of success in this life and the guarantee for bliss in the one to come. The social well-being of mankind depends upon the purity and nobleness of character. The more the power of inhibition, the more honest and straight-forward the ways of dealing with others, the greater the peace of the age. It is a pity that sometimes intellectual development is divorced from honest dealing and pure mode of living. It is this divorce that leads to constant heart-burnings, bickerings, to wars and other calamities. To bring peace to mankind, to make it possible for the mortals to enjoy the blessings of life, great stress should be laid on character.

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The inculcation of healthy habits, the knowledge of the simple rules of sanitation and physical development are absolutely necessary for the advancement of our country. If we studied the incidence of disease and death, we would simply be horrified. India is the land where nearly 40% of children die in the first year of their life. And let us think of the vital statistics of the various towns that are published from day to day. Let us consider how many women die during their very first confinement. Let us fully realize how many of our brothers are snatched away from us simply because they are ignorant of the simplest rules of keeping healthy.

The third thing which an educational missionary might remember is to make it easier for men to earn their livelihood, and for this he must teach his flock to love *labour*, to have respect for *physical* work. Nothing in the modern age has contributed so much towards the misery of our people as the hatred of manual labour. The Indian scriptures over and over again have emphasised the dignity of labour, and the best ones of both the Hindu and Mahomedan communities considered it a proud privilege to use their hands and physical frame. Aurangzeb earned his living by making caps and the great Vikramaditya did not hesitate to do even what would be called menial services at the temple where he worshipped. Let the missionaries, therefore carry this message of the love of labour to every Indian home. Let the people of our land know that there is no alchemy more potent and more fruitful than hard and honest labour.

Faith in one's self is another point which needs to be emphasised. It is a pity that the spirit of self-reliance has disappeared from this land where in moments of ecstacy the sages proclaimed themselves to be the masters of the

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Dr. W. E, Orchard says: "The remains bearing on this issue, which have been found are very few, and their *significance is hotly disputed by scientists themselves,—both their age, and whether they are human or animal, or mere abnormalities.*"

Since these four creatures (of the evolutionists) can not be the ancestors of the human race, where are their descendants? Evolutionists are obliged to say they were the last of their kind. Strange ! But there is no other way of escape.

Prof. Bronco, of the Geological and Palaeontological Institute of Berlin University, says, "*Man appeared suddenly in the Quaternary period. Palaeontology tells us nothing on the subject,—it knows nothing of the ancestors of man.*"

The views of a few scientists on the general subject of evolution are also quoted.

Prof. Beale, of King's College, London,a distinguished physiologist, said: "There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature, through evolution, or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not, at this time, a *shadow of scientific evidence.*"

Prof. Virchow, of Berlin, a a naturalist of world wide fame, said: "The attempt to find the transition from the animal to man has ended in total failure. The middle link has not been found and never will be. Evolution is all nonsense. It can not be proved by science that man descended from the ape or from any other animal."

Prof. Fleishman, of Erlangen, who once accepted Darwinism, but after further investigation repudiated it, said: "The Darwinian theory of descent has not a single fact to confirm it, in the realm of nature. It is not the result of scientific research, but is purely the product of the imagination."

Prof. Agassiz, one of the greatest scientists of any age, said: "The theory [of the transmutation of species] is a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency.....There is not a fact known to science, tending to show that a single kind has ever been transmuted into any other."

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Dr. W. H. Thompson, former president of N. Y. Academy of Medicine, said : "The Darwinian theory is now rejected by the majority of biologists, as absurdly inadequate. It is absurd to rank man among the animals. His so called fellow animals, the primates—gorilla, orang and chimpanzee—can do nothing truly human."

Sir William Dawson, an eminent geologist, of Canada, said : "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under specific types, and without apparent predecessors.....Paleontology furnishes no evidence as to the actual transformation of one species into another. No such case is certainly known. Nothing is known about the origin of man except what is told in Scripture."

The foremost evolutionists, Spencer, Huxley and Romanes, before their death, repudiated Darwinism. Haeckel alone supported the theory and that by forged evidence.

Dr. St. George Mivert, late professor of biology in the University College of Kensington, calls Darwinism a "puerile hypothesis."

Dr. James Orr, of Edinburg University, says : "The greatest scientists and theologians of Europe are now pronouncing Darwinism to be absolutely dead."

Dr. Traas, a famous palaeontologist, concludes : "The idea that mankind is descended from any simian species whatever, is certainly the most foolish ever put forth by a man writing on the history of man." Does this apply to H. G. Wells ?

Dr. N. S. Shaler, professor of Geol. in Harvard University, said : "It is not yet proved that a single species of the two or three millions, now inhabiting the earth had been established solely or mainly, by the operation of natural selection."

Prof. Haeckel, a most extreme evolutionist, confesses : "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Drawinism, is an error, and can not be maintained."

Prof. Huxley, said that evolution is "not proved and not provable."

Sir Charles Bell, Prof. of the University College of London, says : "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

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These quotations and the line of reasoning adopted by the writer may lead the reader to consult larger books and do some independent thinking on one of the most interesting and instructive subjects.

Wisdom of the Prophets. *By Khaja Khan. Published by the author at 69, Jani Jahan Khan Road, Royapettal, Madras. Price Rs. 2.*

Khan Sahib Khaja Khan has already done a great service to the cause of Tasawwuf by writing enlightening books on its esoteric teachings. The present volume is a continuation of valuable contributions in the same direction. This volume is not an original writing. It is a translation of Shaik Muhiyuddin ibn-i-Ali ul Arabi's famous work Fusus-ul-Hikam. To the translation is prefixed an account of the Shaik's life. Some of the occult teachings of Sufis are in this work attributed to the various Semitic prophets. The reader should guard against taking these teachings as having in reality come from these personages. Not the historicity of these descriptions but the teaching they contain is of value.

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EDITORIAL REFLECTIONS.

RAJPAL THE MARTYR.

Ever since Mahatma Gandhi took notice of that unlucky tract "Rangila Rasul," the name of M. Rajpal, its publisher, has been familiar in India and to some extent among the Indian community overseas. The Muhammadan community, to which if to anybody that unhappy pamphlet could give offence, had ere then been quite silent over it. To the Government the adverse comment of the Mahatma appears to have given the first and perhaps the only cue to start proceedings in court against its publisher. What may surprise readers, the Muhammdan community even now kept looking on with indifference, taking little, if any, note of Rajpal's trial in court whether in the Muslim papers or on the Muhammadan platform. Even the acquittal of M. Rajpal in the High Court caused no stir. It was about a fortnight later that some one who, as it was believed, was actuated by selfish motives, thought of using the High Court judgment as a fit occasion for fiery agitation against Sir Shadi Lal's administration as Chief Justice and the *bona fides* of the acquitting judge whom it was sought to supplant by a Muslim. M. Rajpal as publisher of what was now looked upon as an extremely offensive treatise came in naturally for his share of condemnation. The *Shara* was evoked as declaring his murder as legal in Islamic law.

After his first publication of the book M. Rajpal appears even to Mahatma Gandhi as having become "a changed man". "He made full reparation," says the Mahatma, "with regard to his pamphlet." Rajpal was by nature peace-loving. He did publish "Rangila Rasul," but to him the book appeared to be one of those polemical treatises with which people of all religions who

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have had actual experience of religious controversies are as a matter of course familiar. Mahatma Gandhi's sensitiveness of offence to the religious susceptibilities of others was an exaggerated variety of that saintly affection, born perhaps of ignorance—or shall we say innocence ?—of such polemics. It was to Rajpal a new experience. The Mahatma had out-muslimed Muslims; his was the first voice of protest against the pamphlet. Yet even for this voice Rajpal showed meticulous regard. At considerable loss to himself he withheld the second edition of the book, whose popularity, judged from the speedy exhaustion of the first impression, could have brought money enough to meet at least the expenses of the lengthy trial which he had to undergo. The acquittal by the High Court was another opportunity of publishing a large reprint which again could have brought a princely income. But even then Rajpal stuck to his original resolve to respect the susceptibilities of Mahatma Gandhi and those of his Muslim compatriots.

The fanatic agitation which took for its basis the judgment of Mr. Justice Dalip Singh and seemed for a few days to have installed the Raj of *shara* instead of that of the British Government had marked Rajpal out as a fit target for the fury of a *bahisht*-seeking Muslim. M. Rajpal was one fine morning made the victim of a murderous attack. Were it not for the presence of a fearless and stout Sanyasi who at once ran to his rescue and with his superior strength and fighting skill brought the assailant down, Rajpal would have worn the martyr's crown a year and a half before he was the other day actually invested with it. He sustained serious wounds in his chest and thigh, and lay in hospital for more than a month. Swami Swatantrananda, his rescuer, has many a time expressed his extreme surprise how even in the grip of his portly assailant, as also after his life had by the Swami's providential intervention been saved, Rajpal uttered not a word

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of ill-will against his would-be murderer. All those who saw the seriously wounded Rajpal in hospital—at times his pain was intense and he lay in convulsions,—bear witness to his utter resignation and patient forbearance in the face of what appeared to all to be his extremely painful misery.

The anger of Shar'a was, however, not appeased. More than a year after his acquittal and recovery from the serious injuries which he had received from a Muslim's knife, he has been again attacked, and this time fatally. The condemnation of the attack even at the hands of Muhammadans is this time vocal. It is difficult to believe that a section of Muslims even on previous occasions were at heart not opposed to the use of the assassin's knife. To the fair-thinking, Islam appears to have been discredited by these foul murders. There are some even now who seem to justify, if not to praise, the assassination. It is for Muslims of light and leading to curb such misguided fiery spirits who, besides endangering civic unity between the two communities, do a distinct dissservice to the cause of Islam itself.

Rajpal, as Sir Abdul Rahim remarks, has died the death of a martyr. The glory of one does forsooth belong to him, as in justice it should. Judged by worldly standards, his station in life was not very high; it was perhaps humble. An ordinary book-seller that he was, he had in him a heart that could suffer and forgive. His countenance on which inner peace and content of heart were writ large was a reflection of the internal tranquillity that he unmistakeably enjoyed. The knife of the assassin has won him a place in the heart of the populace which by dint of his sterling virtues he richly deserved, but which, except for the manner in which he laid down his life, could not perhaps have been his. His offering, humble as it was, was sincere; it has won acceptance. The huge procession, that attended his funeral, inspite of the persistent attempts of the Government officials to

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prevent it, was a patent sign that the people ranked Rajpal with Shraddhananda and Lekhram. The shower of flowers from balconies on both sides of the bazzar symbolised the heart-felt feeling of adoration with which people were consecrating the memory of the Martyr. Thousands accompanied the bier, and so profound and deep-seated was the feeling of reverence they cherished for their immortalised hero that not one untoword incident, not even the slightest mischief or mishap, disfigured their reverent march to the crematory. From the hospital to the cremation-ground there seemed to flow a sea of enthusiasm. The whole city appeared to be bathed in the blissful aand resigned spirit of the Martyr. At the head of all this outpouring of sincere hero-worsip came the declaration of the Martyr's widow, after the body of her beloved spouse had been consumed to ashes, and her helpless fate seemed to have been sealed once for all by the irrevocable decree of the relentless God of Fire, that she would be glad to consecrate the life of her son, as her mother-in-law had that day consecrated that of hers, on the sacred altar of Dharma. The whole congregation that a moment before had been praying to the Lord to grant to all the fortitude of Rajpal, thought the Devi's voice signified approval of their prayer. All eyes were bedimmed with tears. A new earth had taken birth and a new heaven. The whole city returned from the crematory a changed species of men. They had lost one Rajpal, and gained instead a city. A voice whispers, Rajpal is dead. The heart that has palpitated under the divine accents of the Devi, answers: Long live Rajpal !

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SANATANA DHARMA

REPORT has been received of a Sanatana Dharma Conference held in South Africa. Two of the resolutions passed show how Sanatana Dharma is being given a new orientation.

4. That this Conference determines to discourage the sacrifice of animals as offerings and also to consolidate its forces against the evils of drink and gambling. Proposed by the Chairman, seconded by Mewa Maharaj, supported by Chatardharie Singh.

9. That this Conference believing in the inherent greatness of its womanhood resolves that the Mandal take steps to provide educational facilities for the training of Hindu girls. Proposed by the Chairman, seconded by L. Panday, supported by Shamlall.

We are glad our Sanatanist brothers are day by day becoming alive to the necessites of the present age. Only, the awakening is a little too slow. In the work of Aryan renaissance, signs of which are manifesting themselves everywhere, the Sanatnists and Arya Samajists can well join hands. What is needed is tolerance and effabilility on both sides. Even if it be at present impossible to work together in practice, an attitude of mutual appreciation will accelerate the process of cultural and religious revival a great deal. In an atmosphere of suspicion and distrust even helpful suggestions are considered carping criticism. Cautiousness on both sides is a supreme need of the hour.

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